

The Great Physician,  
INVITING  
Them that are Sensible of their  
Internal  
**MALADIES,**  
To Repair  
Unto H I M for His  
Heavenly  
**REMEDIES.**

A Brief Discourse, Meditated by ONE  
under Bodily Illness, and Profitable  
for all that are under Spiritual.

*Inveni Medicum, qui in Caelis habitat,  
et in Terris parcat Medicamenta.  
et hoc bene reddat vobis. Ambros.*  
By one of his Disciples  
Boston, in N.E. Printed and Sold by  
Timothy Green, near the North-  
Meeting-House. 1700.

# Reader.

The obscure Author of this Feeble Discourse, having been One Lords-Day Confined from the Service of his Flock, by Sickness, reckoned it not amiss on the next Lords-Day, to entertain them, with some of the broken, & shatter'd Thoughts, which he had in the Sickness. He had no Intention of publishing them any further; but some of the Hearers, to whom the Sovereign Grace of Heaven, had made this poor Sermon more Awakening, than many that were more Elaborate, solicited his Leaye to give it unto the publick. Being at all Times Loath to Discourage attempts to do Good, he was willing to hope, that Composures which are not the most Elaborate, may do Good; and therefore he permits This to come into thy Hands.

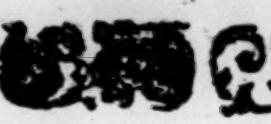
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THE









The Great PHYSICIAN.

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[ 29 d. 7 m.

1700. ]

MAT. IX. 12.

They that be whole, need not a Physician, but they that are Sick.

**A**ND then, I am sure, there is not a man upon Earth, but what stands in Infinite Need of a CHRIST. Now to Proclaim a CHRIST, as the Healer of a Dying Soul, and therefore the One thing needful for every Soul, is the Work to be done this day among you.

**T**HE Self-Righteous but the most Unrighteous Pharisees, conceived no little Malice and Scandal against our Lord, Jesus Christ, upon His Admitting

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rag of Publicans, into His company. They Cavilled at our Lord, as if He had been Himself the Chief of Sinners, because He allow'd those, whom the more Superstitious and Ceremonious Jews, distinguished by the Name of Sinners, to have Communion with Him. Our Text contains the Vindication of our Lord; The whole have no need of a Physician, but they that are Sick. The plain Sense, and Scope, and Sum of the Text is This; A Physician must be among the Sick; it is his Calling and his Duty to be so. The Messiah is the Physician of Souls, and all Sinners are the Sick. You Pharisees, that are insensible of your Sinfulness, and Sickliness, can't expect, that I should Converse with none but you. The Publicans feel and own themselves to be sinful, & you must not wonder, if then I visit them.

The Doctrine of God our Saviour, which we are now to insist upon, is This;

The

The Lord JESUS CHRIST is the Physician of Souls, that are Diseased with Sin, and sensible of their Diseases.

They are the Thoughts of a Sick man which are now to entertain you; A Few Thoughts, and Faint ones, are all that must Compose the present Entertainment.

Three Propositions ly before us.

I. Sin is the Sickness of the Soul; Sin brings Many, Loathsome, Dead-ly Diseases on the Soul. There cleaves to every man in the world, a Corruption, which (after Austin,) we call, Original Sin: or, a Principle Rebelling against the Holy God, and Transgressing of His Holy, and Just, and Good Commandments. This our Original Sin, is the Original of all the Sickness on our Body. Hence, when our Lord bears our Sins, 'tis said, He bears.

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bare our Sicknesses. Our Moral Distempers are the Cause of our Natural ones. And Original Sin is it self the Sickness of our Soul. In regard of Original Sin, it may be said of us, as in Isa. i. 5,6. The whole Head is Sick, and the whole Heart Faint ; from the sole of the foot, even unto the Head, there is no Soundness ; but wounds, and bruise, and putrifying sores. The man of God once mentioned those two things together, Psal. 103. 3. He forgiveth all thine Iniquities, He healeth all thy Diseases : And indeed those two things may meet in one ; for our Iniquities are our Diseases. For this cause, Deliverance from Sin, is called by the Name of Healing : when 'tis said, Isa. 6. 10. They Convert and be Healed, it is as much as if it had been said, By Conversion they be Saved from their Sin.

Sin does to the Soul, the same that Sickness does to the Body. There is a lamentable Weakness brought upon the Soul, by that Sickness. By reason

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Reason of Sin, it comes to pass, that a Sinner is, as 'tis Expressed, Rom. 5. 6. *Without strength.* Tis a sickness that has taken the sinner quite off his Legs : he is not able to Run the way of God's Commandments, or, to Walk with God, or, to Come unto the Lord Jesus Christ, though his very Life doth upon it. Yea, Sin is a sickness, by which all the Faculties of our Souls, are wofully Disordered, grievously Disabled. Our Understandings are Enfeebled by Sin : they do not now Receive the things of the Spirit of God, which are Spiritually discerned. It is said of a Sinner, 1 Tim. 6. 4. *He knows nothing.* Our Consciences are also Weakned by Sin ; and being Weak, they do not aright perform their Offices. It is said of a Sinner, 1 Cor. 8. 7. *He has a weak Conscience.* Above all, Our Wills are Depraved by Sin. We are Sick at Heart. What a desperate sickness is an Heart that is desperately wicked ? An Heart that has the Stone in it ? A Sinner will not do what

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what God requires : Thus we read of some, Jer. 44. 16. They said, *We will not Hearken.* And he will do what God forbids : Thus 'tis said of some, Joh. 8. 44. *The Lusts of your Father ye will do.* And his Will makes a most perverse and froward Choice : It Chooses that which is Evil, and Refuses that which is Good. All the Affections of his Will are out of order. His Grief is what should be his Joy ; his Fear is what should be his Hope ; he Hates what he should Love ; and his Joy & a Hope and Love are all misplaced. And as the Diseases of the Soul use to come under this Distribution, *Oblivio Dei,* and *Angor Conscientiae*, so Sin having as at this rate Sickned the Soul, at last it brings an horrible Pain upon the Soul : *hap* Even that Pain, whereof the wise man sayes, Prov. 18. 14. *The Spirit of Pain a man will sustain his Infirmitie, but a wounded Spirit who can bear ?* And that Dr Pain, wherein some have kept Crying out, *O Torture ! Torture !* and wish'd but for this mitigation of their miserable

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rable Anguish, To ly in the Fire on the  
Hearth before them!

Now the Diseases that are by Sin thus brought upon the Soul, have especially Three sad Characters upon them.

First, They are Many Diseases. As 'tis said, Jam, 3. 2. In many things we all offend: thus it may be said, In many things we are all Diseased. Every Lust is a several Disease in the Soul: And there is many a Lust, wherewith a Sinner is distempered. It is a deplorable thing to be Troubled with many Diseases together, a Complication of Diseases: to have it said of One, as it was of that Great Reformer, that one man has Diseases enough perhaps for an Hospital. But every sinner has many Diseases. He has the Palsey of an unsteady Mind; He has the Feavour of Unchastity; He has the Dropfy of Covetousness; He has the Erysipelas of Anger; He has the Cancer of Envy; He has the Tympany of pride;

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Pride ; He has the Apoplexy of Slothfulness : And what not ?

Secondly, They are Loathsome Diseases. What shall we say of them ? They are as bad as the Plague. Sin is Sin called, 1 King. 8: 38. The Plague of the Heart. All the out-breakings of Sin, are but the filthy and nasty runnings of so many Plague-sores. Indeed, Sin is a Leprosy ; and there can be nothing more Loathsome than such a Leprosy. Sin is called Filthiness 2 Cor. 7: 1. Filthiness of Flesh & Spirit. And the Sinner, is called, An Abominable man : How should it be otherwise ? For Sin is an Abomination. Ph.

Thirdly, They are Deadly Diseases. Hence tis said, Ezek. 18: 4. The Soul that sins shall Dy. Men are, Dead in Trespasses and Sins. There is a Death that comes upon all men : Whence it is that all have Sinned. Every Sin is indeed it self a Mortal sickness : If it be not cured in the Event so, 'tis owing to the wonderful Grace of God. Sir, if it be not seasonably and effectually Re-W medied from

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in-edied, will prove Deadly to the Soul : we are forewarned, Rom. 6.  
v. 21. *The End is Death.* What is the is-Sinner ? It may be said unto every of-such one, as the Lord said once unto of-such a one ; *Thou art a Dead man.*

But, what shall now be done for us, in this our Sickness ? I Remember such the pathetical words of the Despair-ing Spirit ; *Its neither Pleister, nor Drugs, rit that can cure a fainting Soul, cast down with the sense of sin, and the wrath of er-God : Its Christ only that must be the Physician.* Prepare now, O my self Hearers, to Hear of a Physician.

II. The Lord JESUS CHRIST is the Physician of the Sin-sick Soul. There are several Elegant and En-dearing Terms, whereby our Saviour describes Himself unto us, as our Sa-lvior. One of those Terms is, that of Honourable one of, A Physician. Re-When our Lord Jesus Christ Saves us ied from our sin, He Saves us from the worl

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The Miracles wrought by our Lord Jesus Christ, when He was Conversant among us, were for the most part, Healing Miracles. 'Tis said of Him, Mat. 4. 23. He Cured all manner of Diseases. In that Quality of the Miracles wrought by our Lord, there was this Instruction taught unto us; That the Lord Jesus Christ, is the Physician from whom our Souls may expect the Healing of all their Maladies.

Our Lord Jesus Christ is Appointed and Anointed by God, for the Mediator between God and man:

Add

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And it is as our Mediator, that our Lord Jesus Christ is our Physician. In well-ordered Common-wealths, every man may not presume to take upon himself, the Character of a Physician: 'tis a Character for none but such, as after a due Trial, are Licensed for it. Our Lord Jesus Christ comes to us, as a Physician, under the License and Broad-Seal of the Eternal GOD. Hence our Lord could say, Luk. 4. 18. *He hath sent me, to Heal the broken-hearted.* There is no Malady of our Souls, but our Lord Jesus Christ, as our Mediator, has now a Medicine for that Malady. That Glorious Priest, has a Cure for our Guiltiness; That Glorious Prophet, has a Cure for our Ignorance: That Glorious King, has a Cure for our Pollution, and our Slavery.

- But let us Enquire a little more particularly.

Question I. What are the Means, whereby our Lord Jesus Christ, as the

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Phys.

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Physician of our Souls, does Heal our  
Soul-Diseases ?

It is thus Answered.

First, The Blood of our Lord Je-sus Christ, is the Grand Medicine of our Souls. Oh ! the admirable, astonish-ing Riddle of the Gospel ! *Fujs est san-guis Medicis, et factum est Medicamentum p̄brenetici,* was the ancient Admiration ! The Blood of our Physician, is the Great Medicine for all our Diseases. It was the Song of his praise, Rev. 1.5. *He hath Loved us, & Washed us, ( and so Healed us ) from our Sins, in His own Blood.* The Blood of our Lord Jesus Christ, is a Sin-pardonning Blood, and a Sin-subdu-ing Blood, and all the Help that we have against our Sin lies in the Blood of our Lord Jesus Christ shed for our Sin. We are told, i Joh. 1.7. *The Blood of Jesus Christ Cleanseth, ( & so Healeth ) from all Sin.* Our Sin has made fearful Wounds in our Souls : but from the Wounded side of our Lord Jesus Christ, there has dropt that Blood, which is a Sovereign Balsame for all our Wounds.

Hence

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Hence tis said, Isa. 53.5. He was wounded for our Transgressions, He was bruised for our Iniquities, and with His stripes we are Healed. Thus,

*Vulneribus Christi fit Medicina meis.*

But, Secondly ; The Spirit of our Lord Jesus Christ, Applies the Medicine to our Souls. Our Soul is Healed of Sin, by that Grace, which the Blood of the Lord Jesus Christ has purchased. But now, tis the Spirit of Grace, who does Apply that Grace. The Soul that had been Sick unto Death, is Revived, and is Restored, and brought unto Life again, when the Spirit of Life operates upon it. A Soul is Healed in its Conversion unto God : Sayes the prophet, If they Convert, they be Healed. Now a Conversion is wrought by the Holy Spirit upon the Soul. It was said of some, Act. 11.21. The Hand of the Lord [ that is to say, The Spirit of the Lord, ] was with them, and a Great Number Believed, and Turned unto the Lord. Men will never Turn unto the Lord, until the Spirit of the Lord shall

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Turn them. The Spirit of the Lord Jesus Christ, is, The Sanctifier, and The Comforter, and that is as much as to say, The Physician. It was said, Cor. 6. 11. Ye are Washed ( and so, ye are Healed ) by the Spirit of our God.

And, Thirdly ; The Ordinances, and the Provisions of the Lord Jesus Christ, are the Vehicles of the Medicine. The Word of the Lord Jesus Christ, That is a Soul-healing Word, and a Soul-quickenning Word. We read, Rev. 22. 2. of a Tree, and the Leaves of the Tree, whereby for the Healing of the Nations. Methinks, while I turn the Leaves of this Book, I have in my Hands the Leaves of the Tree, that are for the Healing of the Nations. Of this Word, we are by the Word it self assured, It Universes the Soul, it makes Wise who Simple, it Rejoyces the Heart, it Enlightens the Eyes. What a Carbuncle have we before us ? And the Sacraments of the New Testament, have an healing vertue in them. When the Word of the Lord Jesus Christ, has

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first hopefully begun the Cure of a Soul, the Sacraments are then to carry on the Cure. Hence it was said, Ezek. 47. 9. *The waters of the Sanctuary are for Healing.* Indeed, it is a preposterous Thing, to give the Eucharist unto them, that are altogether Uncured. That I had almost called, *Quack-Divinity.* But when the Word of the Lord Jesus Christ has in a measure disposed the Soul for it, then the Bread and Wine of the Eucharist are seasonable. Christian, Though thou hast a very Sick Soul in thee, yet thou mayst venture to come. The Providences of the Lord Jesus Christ, have also their subserviency to the Healing of our Souls. The Lord said, Hos. 7.1. *I would have Healed Ephraim.* How? By Providential Dispensations. The Comforts bestowed upon us; These are to bring our Souls into Frame, & Lead us unto Repentance. The Sorrows inflicted upon us; These are to make our Souls Better, and hereby our Iniquity is purged.

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But more Light will come in, by the opening of another Window.

Question II. What is that Healing which the Physician of our Souls, does by these Means Convey unto us ?

To this the Answer is ;

This Healing is the whole Salvation of our Lord Jesus Christ : It contains all the Benefits that flow to us, from His Allsufficient Mediation.

Very particularly ;

Justification is one thing, in the Healing of a Soul. When the Good Lord Pardon'd the people , 'tis said, 2 Chron. 30. 20. The Lord Healed the people. When Sin is Forgiven, 'tis Cover'd by a Divine Plaister, and so the Soul is Healed. When the Prophet sayes, Lest they Convert and be Healed, the Evangelist renders it, Lest they should be Converted, & their Sins should be Forgiven them. We read, Isa. 33. 24. The Inhabitant shall not say I am Sick, the people shall be Forgiven their Iniquity. Truly, a Soul sayes, I am no more so sick, as once I was, when a man is Forgiven his Iniquity.

Sancti

Sanctification is another thing in the Healing of the Soul. A Soul is made *Healthy* when 'tis made *Holy*. In *Sanctifying* a Soul, the Lord fulfils what is written, Jer. 30. 17. *I will Restore Health unto thee, and I will heal thee of thy Wounds.* The Soul is *Viciated* by Sin. To Extinguish, and Extirpate the *Vices* of the Soul, is to *Heal* the Soul. A *Sanctified* Soul is an *Healed* one, because the *Vices* of it are taken away. By *Holiness* the lost *Image* of God is Renewed in the Soul; and all the powers of the Soul are brought into a better Temper, and Order.

And then, in the *Healing* of the Soul, there is *Consolation* also. This is the *Healing* of the *Broken in Heart*; and a making of *Broken Bones* to *Re-joyce*. Thus 'tis said, Isa. 57. 18. *I will Heal him, & Restore Comforts unto him.* A *Sad Soul* is a *Sick Soul*. A *Grieved Spirit*, a *Fearful Spirit*, is a *Wounded Spirit*. The *Oyl of Gladness* poured into the Soul, by the Promises of the New Covenant, is the *Healing* of the Soul. Well,

Well, but who shall be partakers of this Healing?

III. The Blessed Healer of Souls, will not Heal the Diseases in the Souls of men, until He has made them Sensible of their Diseases. Men must be Sick, before the Lord will Heal them; that is to say, Sensibly Sick. It is not every Sick man that shall be Healed by the Lord, but they who are so Sick, as to see and feel that they need a Physician. There must be a Conviction of Sin, to prepare men for their Deliverance from Sin.

The Reason of this, is plain: 'Tis, Because none but the Sensible Sick, will come unto the Lord Jesus Christ for Healing. It is not fit that the Lord Jesus Christ should Heal the Souls of men, till they look unto Him, that they may be Healed: No, 'tis inconsistent with the Glory of God, and the Method of Grace. Indeed, the Healing of Souls, does most properly and suitably Commence in this point. When a Soul is made Sensible sa-

of its being Sick, it begins to be Healed of the Sickness ; The very Sense is part of the Cure. Until a man be Sensible of his own Sinfulness and wretchedness, 'tis very certain, he will never come unto the Lord Jesus Christ, for the Healing of it. Unto the Insensible our Lord will still have cause to say, Joh. 5. 40. *Ye will not come to me, but ye may have Life.* No, while a man is insensible of the Sick state that sin has brought him into, he will despise the Great Saviour, and neglect the Great Salvation ; he will trample under foot the Son of God, and count his Blood a Thing of no Account : he will prefer Sin and Sickness, before the Heavenly Happiness, that the Lord Jesus Christ has to bestow upon him. And it is Unreasonable That a man should be Healed of his Disease while he continues under the Reign of such Malignity ; Yea, it is ever as Impossible as it is Unreasonable ; for this Malignity is it self, as they use to say of the Plague, *The Queen of all of Diseases.*

But

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But let us Enquire, who are the  
Sensibly Sick?

First. A man must be Sensible of his own Sinfulness. A Sensible Sick Sinner, is One that sees himself a Sinner, and bewoans himself like him, Luke 18. 13. *God be merciful to me a Sinner.* He sees himself a Sinner by Nature. He sayes with the Sensible Psalmist *Behold, I was shapen in iniquity, and in Sin did my Mother Conceive me.* He sees himself a Sinner by Practice. He sayes with the Sensible People, *My Transgressions are multiplied before God,* and my Sins testify against me. Yea, it he sees himself Distempered and Endangered, by Innumerable Sins: he sayes with him, Psal. 40. 12. *Innumerable Evils have compassed me about, mine Iniquities have taken hold upon me.* *A Soul Sensibly Sick is no Self-Justicer*, *I am Vile: All I am a Sinful Wretch; my best, my fairest and finest Works, are but splendid Sins.* *How my Holy Things are Iniquities, I am the mere Lump of Sin; there dwells no Good thing in me.*

Second

Secondly. A man must be Sensible, that Sin has Exposed him to Every sort of Evil. He must say, in Lam. 5.16. *Wo is unto me, that I have Sinned.* He is a Sick man indeed, that sees Death, and nothing but Death before him. A Soul Sensibly Sick, sees the Death, whereto he is by Sin become obnoxious. There is a Terror struck into such a Soul, by such a Thought as That, Rom. 6. 23. *The wages of Sin is Death.* Such a Soul, is cast into an Agony of Consternation and Astonishment at the Condition, which it is by Sin brought into. It sees itself Siezed by the dreadful Wrath & Curse of God, & shrieks, *Ob! Wretched One that I am!* These, These are the Soliloquies of a Sin Sick Soul; *Alas, What shall I do? Where shall I go?* *I am Condemned by the Law of God;* *All the Threatnings and Thunders of it,* *are directed against me.* The Chains of Hell are upon me, and I am held fast in the Bond of Iniquity; and I am a Captive of the Mighty: And if I Dy in this world

God

Condition, what, what will become of me throughout Eternal Ages ?.

Thirdly ; A man must be Sensible, that Sin is indeed the Worst sort of Evil. He must call it, as 'tis call'd, Jer. 44.4. *The Abominable thing.* That man is indeed Sick, who feels it a worse thing to be Sick, than to be Poor, and Meang; and labour under ten thousand other Inconveniences. A Soul Sensibly Sick, looks upon Sin as the worst misery imaginable : There appears nothing so miserable unto such a Soul, as to ly under Sin. As 'tis said of one, Heb. 11.25. *He Chose rather to suffer Affliction, with the People of God, than to enjoy the Pleasures of Sin;* So, such a Soul counts the most Pleasant Sin, more bitter, than the most bitter Affliction. Yea, the Sin which was once the chief Pleasure of such a Soul, now becomes more Bitter than Death. A Sin-Sick Soul, makes bl. Ejulations and Exclamations of this Importance ; *What a forlorn Creature am I ! Better were it for my Body to be*

*Blind,*

Blind, than for my Soul to ly under this  
Blindness; Better for my Body to be Lame,  
than for my Soul to ly under this Lameness,  
that my Sin has brought upon me. Better  
were it for me to ly under any pining  
Sickness, than to have a Soul pining away  
in its Iniquities.

Fourthly. A man must be Sensible,  
that he cannot be his own ~~Saviour~~  
from Sin, or the Healer of his o~~we~~  
Soul. A Soul Sensibly Sick, is that  
in Luk. 19.10. That which is Lost ; a  
Soul at an utter Loss, about its own  
Recovery. Then is a man Sick to  
purpose, when he sees that he can't  
heal or help himself. A Sin-sick Soul, is  
one that utterly despairs of Healing,  
of his own Sickness : but sayes with the  
Psalmit, Psal. 65. 12. The Lord only is  
my Salvation. A Soul Sensibly Sick,  
feels an infinite load of Sin lying up-  
on it self, and sees it self utterly un-  
able to remove the least part of that  
this load. Such a Soul Cryes out, I am  
nothing, I can deserve nothing, I can per-  
form nothing ! Yea, all Humane Re-  
liefs,

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liefs, do fail such a Soul ; all Creatures appear insufficient, and insignificant, and *Physicians* of no value unto it. These are the Sick, to whom the Lord Himself will be the Physician !

Let us Apply these *Faithful sayings.*

### APPLICATION.

I. Repair, O Sick Souls, Repair unto the Lord JESUS CHRIST, for the Healing of your Sickness, your *Spiritual Sickness*. We are a Congregation of Sick Souls : Where am I Preaching, Sirs, but in an Hospital ? If there be any One Soul in the Congregation, so Whole, as to need no Physician, Be gone, O Soul, be gone : Why dost thou tarry here ? Heaven is the only place for such a Soul. But indeed, if any Soul be so Conceited of it self, that it need no Physician, there is rather cause to say, That there is no Soul so likely to miss of Heaven at the last ; and there is no Soul under more des-

desperate Symptomes of a Sickness,  
that will End in Hell, and bring to  
Hell, at the last!

Wherefore, Let every Soul now,  
be found lying at the feet of the Lord  
Jesus Christ, with that Cry, Psal 41.4.  
Lord, be Merciful unto me, Heal  
my Soul, for I have Sinned against  
thee. And with that Cry, Psal.116.4.  
The Sorrows of Death compass me--  
O Lord, I beseech thee, Deliver  
my Soul.

I call to mind, the words used un-  
to the Lord-General of Syria, labour-  
ing under a Leprosy, 2 King. 5. 3. I  
would my Lord were with the Prophet,  
that is in Samaria, for he would recover  
him of his Leprosy. Even so would I  
say; I would thy Soul were applying it  
self unto the Lord Jesus Christ, the Sa-  
aviour that is in the Heavens; for He  
would Recover thy Soul of all its Ma-  
ladies.

Yea, Let us go to the Lord Jesus  
Christ, for the Sick Souls, that Cannot,  
and Will not ( their Cannot, is indeed

a will not!) go for themselves. We read, Mat. 9. 3. Behold, They brought unto Him, a man Sick, and Jesus seeing THEIR Faith, said unto the Sick, Son be of Good Cheer. Thus, let us go to the Lord Jesus Christ, for our Sick Neighbours, and especially for our Sick Children, and other such Relatives, who may be, by Sin indisposed unto the Thing that is Good; and plead, Lord, I have such Friends that are yet Strangers to thy Fear, and that follow these and those Evil Courses; Oh, Take them into thy Healing Hands, and Heal them, and Help them, and Change them, and put thy Fear into their Hearts, I pray thee, I pray thee! Who can tell, what the Lord will do for them, when He sees YOUR Faith so concerned for them?

Consider, What a Physician, O Perishing Souls, what a Glorious Physician you are invited unto.

You have a Physician, and He is an Able

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Able Physician. It is said of Him, *He is Mighty to Save*; yea, Heb. 7.25. *Able to Save unto the uttermost.* There are mischiefs which are *Ludibria Medicorum, Incurable* by those that profess the *Art of Curing.* Yea, but there are no mischiefs too hard for the *Healing Hand* of the Lord Jesus Christ. Be thy Soul never so Undone, and never so Forlorn, and never so Dead, yet mayst thou come to the Lord Jesus Christ, with such terms as those, Matth. 8. 2. *Lord, if thou wilt, thou canst help me!*

Again;

You have a *Physician*, and He is a Gracious Physician. All may Come unto Him, and Welcome: He sayes, Joh. 6. 37. *Him that Cometh unto me, I will in no wise Cast out.* Here is a Physician, that calls upon All to Look unto Him, and be Healed, yea, and that will Heal them for a Look. He Offers His Kindnesses to every One of us all; even to the Poor as well as the Rich; and all upon Free-Cost.

The Great Physician.  
How obligingly does He speak, Isa. 55. 2.  
**Come without Money, and without Price !**  
He not only sayes, No Cure, no Pay ;  
But He sayes, You shall be sure of a  
Cure, and then all the Pay shall be to  
Love and Thank the Lord your Healer.

Once more ;

You have a Physician, and He is the  
**Only Physician.** There is no other  
Physician, that can do you any Good.  
We are told, Act. 4. 12. **There is not**  
**Salvation in any other.** All other Ad-  
dresses, will but leave your souls, as  
Helpless as they were before : There  
is no Help, except in the Name of  
this Lord ! As the Dying Martyr Cri-  
ed out, so may the Dying Sinner, **None**  
**but Christ ! None but Christ !** Men  
may try to lick their Souls whole,  
with their own Repentances, and Re-  
formations, or may Stupify their Souls,  
with the Opiates of worldly Diver-  
sions ; but, O man, if thou keep at a  
Distance from the Lord Jesus Christ,  
**thy Fate will be that,** Jer. 46. 11. **In**

vain shalt thou use many Medicines, for  
thou shalt not be Cured.

Well then ; Repair to the Lord Jesus Christ, with all the Diseases of your Souls : And spread them all before Him ; Conceal none of them, Smother none of them. He demands of you, as in Mar. 10. 51. *What wilt thou, that I shall do unto thee ? Now,* as that Blind man answered, *Lord, That I might Receive my Sight ?* So do you answer, *Lord, That my Sin may be Pardon'd, Lord, That my Sin may be Conquer'd, Lord, That my Soul may be brought into a Right Frame, and that thy Image may be Renewed in my Soul ; and that my Healed, and Strengthned Soul, may walk in thy wayes, and serve thee in Holiness and Righteousness before thee, all my Dayes !*

But, Let it be done Seasonably ; Let it be done Immediately ; Let it be done before it be too Late. An Israelite Stung by a Fiery-Serpent, would

not

not put off his *Looking unto the Brass-Serpent*, that was *lifted up* for the *Healing* of the poisoned, and say, *To morrow will be Time enough!* The Lord Jesus Christ, is *lifted up*, on His Cross, in His Gospel, that the Souls of men, *Stung to Death*, by the Old Serpent, may be *Healed* by their *Looking unto* Him. Oh, Do not say, *To morrow I'll do this!* For thou hast no Assurance of a *To morrow*; Roast not of it! But of this thou mayest be Assured, That thy Diseases will not be *To morrow* so likely to be *Healed*, as they are *To Day*; The longer thy Diseases be upon thee, the harder will they be to be *Healed*. Oh, Don't slight the merciful Tenders of thy Physician, lest the issue be as to them of Old, 2 Chron. 36. 16. *The wrath of the Lord arose, till there was no Remedy.* Behold, Now is the Day of Salvation!

II. Cherish in your Souls, a Sensible Conviction of the Sickness, the Sinful Sickness that is upon your Souls.

You

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You are *Sinsfully sick*; Oh, become *Sensibly sick*. None, alas, None are so Sick, as they that are Sick, and know not that they are Sick: There is a *Madness* in their Sickness, and it is well, if with that *Madness* in their Hearts, they don't go down to the Dead. None so *Wretched*, as they, to whom it may be said, Rev. 3. 17. *Thou knowest not that thou art Wretched and miserable.*

Wherefore ;

*First* ; Meditate, Meditate, upon your *Diseases*, till *Meditation* do produce *Conviction*. There was a *Convinced man*, who thus came to be so; Psal. 119. 59. *I thought upon my wayes.*

*Meditate on the Vileness of all Sin*; as it not only *Wrongs* your own Souls, but as it is a Denying, and a Defying of the Infinite God, and as it procures and incurs, provokes and invokes, His infinite Wrath.

*Meli-*

Meditate on the Number of your own Sin ; and set before your selves a Catalogue of what is Forbidden and what is Required in the Commandments of God ; and see how much you fall into what is *Forbidden*, and fall short of what is *Required*.

Meditate on the Circumstances that aggravate your Sin ; the Light and Love, and Vows, against which you have Sinned. *Muse, till the Fire Burns!*

And,

Secondly ; If some Conviction of Sin be now produced in you, Don't Sin it away. It is the Holy Spirit of God, of whom 'tis said, Jch. 16. 9. *He shall Convince the world of Sin.* Wherefore, Don't Grieve, don't vex, don't Resist the Holy Spirit of God. Hearken, Listen to His motions. And having been by Him Convinced of Sin, don't fall to Sinning again, but, Oh! fall

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fall to Praying unto Him, who Saves,  
His People from their Sins.

But,

Finally ; Don't stay away from the Lord Jesus Christ, on a pretence, that you have not *Convictions* enough to *Prepare* you for Him. You must not come unto the Lord Jesus Christ, as Recommended by your *Preparations*. 'Tis not under the notion of *Prepared Sinners*, but of *Perishing Sinners*, that you are to come unto Him : though it be also true, That you will not *Come*, till you are *Prepared*, by seeing that you are *Perishing*. If you are so far *Convinced* of Sin, that you dare not stay away, from the Lord Jesus Christ, Then, *Come !* 'Tis said, Mat. 9. 13. I am not *Come to call the Righteous*, but *Sinners unto Repentance*. Is thy sight of thy being a *Sinner* such, that nothing but a Saviour can content thee?

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thee? Dost thou see, That thou art  
a *Sinner*, whom nothing will relieve  
but such a *Saviour*? Come to Him,  
without any more ado: *Arise, the  
Saviour Calls thee!* Yea, though thou  
art the *Chief of Sinners*, yet thou art  
*Call'd unto Him.*

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FINIS.

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